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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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All correspondence should be addressed to

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SOCIALISTIC NOTES.

"America can feed the world," says Thomas Bailly Potter of the English Parliament.

Another labor-saving invention—Darby's Steam-Digger; digs over eight acres a day, ten inches deep, leaving the ground in as good condition as though it had been dug over with the hand spade, and only one man is required to work it.

Ireland is greatly excited over the arrest of Davitt, Killen and Daly, leaders in the anti-land-rent movement; the action of the Government is denounced in the severest language, and stirring appeals are made to the people, which may lead to civil strife.

In view of the present condition of the Icarian Communities in this country, it is passing strange to turn over the pages of the *Harbinger* of 1847, and read: "We learn that the celebrated Communist leader, Cabet, proposes to invite a million of adherents to the Communist doctrines to accompany him to America, and in the most remote regions of the country, out of the reach of the civilization and corruption of the times, to found his colony."

The striking stove-molders of New Albany, Ind., propose to go into business on the Coöperative plan. This resolution is much wiser than that which led to the strike. When a body of workmen feel that they are not receiving a just recompense for their services, and cannot, by ordinary reasoning, persuade their employers so, the best course, in every practicable situation, is to form a Coöperative Association, and go to work on their own account. They may, in some cases, fail, after running a short time, but a failure should not weaken confidence in the Coöperative principle, for business conducted on this plan is subject to the same vicissitudes as individual enterprises. Coöperative stove-foundries have succeeded well in several of our manufacturing towns, and some of them have been running a number of years. There are many other kinds of manufacturing that have succeeded on the Coöperative plan, and branches yet untried would, doubtless, result as well. It is one of the most satisfactory remedies for strikes that can be applied.—*Amer. Machinist.*

In Bishop Eads' "Shaker Sermons," just published, we find the best definition we have ever seen of the functions of a ruler in a Shaker Society: "The office of an Elder is not to *govern*, in the ordinary sense of that term, but to *lead.* Elders are not to be *feared*, but to be *loved.* They are to set others an example by *governing themselves. Shall and shall not* are not of their vernacular—do not properly belong in the Shaker vocabulary; but, as said, the Elder's duty simply is, by *counsel, precept* and *example, to aid others to govern themselves;* and 'they that would be greatest must be servants of all,' must be the most yielding to the wants of others, the most forbearing, the most forgiving, the most condescending, the most upright, that others, 'seeing their *good works*, may glorify their Father in heaven,' and though being equals will love and obey them of choice. One substituting any other government must have studied himself and human nature to small profit. The government of *force* is gone when the forces become equal. The government of *fear* is lost whenever the *fear* is gone; but the government of love is eternal. This reveals the secret of what stability belongs to the government of the Shaker institution."

Bishops Spaulding of Illinois, and Ireland of Minnesota have been holding meetings in the eastern cities in the interest of the Catholic Colonization Society, which has already established some colonies in the Western States. The Bishops, as the representatives of this Society, want to immediately raise $100,000, of which $60,000 has already been subscribed. The Society numbers among its members, besides the bishops already mentioned, Archbishops Gibbons of Baltimore and Williams of Boston, and many bishops, priests and eminent laymen. It hopes to put fifty families in Minnesota next March, and to plant colonies in Nebraska as soon as the necessary capital is raised. "This is the beginning," said Bishop Spaulding in one of his addresses on the subject, "of a mighty enterprise. Soon a million of dollars will be put into the undertaking of removing the crowded tenement-house population of the East to the fertile lands of the West, but we want first to secure our hundred thousand dollars, so as to be able to go back to Chicago and secure the Nebraska land. Once start this enterprise, and it will develop into gigantic proportions. Here in the East, Irish children are dying by thousands in the tenement-houses from disease engendered by foul air. The Irish people must take to the land if their families are not to die out as city families do." Bishop Ireland said: "The West is the hope of the Irish people on this continent. It would be a sin for bishops and priests not to bring these opportunities in the West to the attention of the people. Sober and industrious men will always succeed in the West. It is the lack of perseverance which accounts for individual failures. The man who now goes West will perhaps have to struggle along for a year or two, but soon he cannot be induced to exchange his new life in the West for city life in the East. Already Catholic colonization has proved a success. There are colonies planted in Kansas, Nebraska and Minnesota. During the last four years we have settled 1,600 families in Minnesota, and their success gives us confidence to invite hard-working Irishmen to come and try their lot with us. Whatever of trepidation be felt at first is done away with. Not a single family out of these 1,600 regrets coming West. Some of these families are on the high road to independence, and some of these people were at first disheartened and discouraged. They were almost inclined to curse those who had brought them out. The Irish people are apt to be impatient. When a farmer walks around his quarter section, and says, 'This is mine,' it is a grand moment for him. The man is not a man yet who belongs to the floating population of cities, but is the mere slave of the task-master. Put him on a piece of land, and he is ten times the man he was before. He works for himself. No one can come and complain that he does not work hard enough. He does not look forward to death in the poor-house. His children live with him, for they have something to expect from him. They are out of temptation, out of danger. Liquor saloons are not allowed in the Catholic colonies, where the settlers themselves coöperate to keep out rumsellers."

The public breakfast to Geo. Jacob Holyoake, on the 18th, was an interesting occasion. About seventy-five persons were invited. Rev. Dr. Bellows presided; letters were read from men of note, including President Hayes; and, besides the speech of Mr. Holyoake, there were short addresses by Parke Godwin, Dr. E. A. Washburn, Prof. Felix Adler, Rowland Howard and others. We make a single extract from Mr. Holyoake's speech:

"If you descend from your elevated estate of opulence to think of coöperation—not for your own sakes, but to help those who will not help themselves—you must have great patience and strive to teach the people the art of helping themselves. 'Why we care for coöperation,' as a brother once said, 'is because we want to make this world a world fit for a gentleman to live in.' It is not possible that a gentleman can live and enjoy his life unless, like Mr. Cooper and others around this table, he has done something to improve the condition of others. How can a gentleman live in the enjoyment of a large fortune while fellow-men, with merits equal to his own, are in dependence and struggling, despairing, dying around him? It should not be possible for a man to live without knowing of the poor. When gentlemen come here from abroad you show them with pride your manufactories and machinery; why don't you show them the work-people, and point out that they are sharing in the same way with yourself in the wealth which their industry is bringing to you? Why are not you as proud of your workmen as of your machines? The time will come, as it is coming in England, when the gentleman who is entertained in this way will be shown the work-people, and the employer will be proud to point out that they live in comfortable homes and are people of character, and to say, 'They put their character in my undertaking; and they care for my welfare and my undertaking because I care for theirs, and they know it.'" [Applause.]

The speech of Parke Godwin is said to have been one of the best made on the occasion. We had feared that he had forgotten his early dreams, or at least wished others to forget them; but we did him injustice—he remembers them, and is not ashamed to talk about them. He said:

"I cannot look in the faces of many here present without recollecting that poem of old Goethe, who, having finished the work of his life, wrote a dedication in which he goes back to his earliest days, saying:

> "Again ye throng around me,
> Dim, shadowy visions of my boyhood's dreams."

"Yes, thirty years ago we had dreams upon this subject of social regeneration, and perhaps if I might pronounce the names of some of us you might remember them. There were among us young men, at that time, William Henry Channing, as eloquent, as devoted as his more distinguished uncle, Dr. Channing; the learned Dr. George Ripley, who seemed to have gathered pretty much all of human knowledge in his single head, and I think he keeps the most of it still. There was one who had given his soul to musical harmony, and he had added to that exquisite harmony a dream of social harmony—I refer to John S. Dwight. There was another, a shy creature who had little to do with us, but attended our meetings regularly, and his name was Nathaniel Hawthorne. Then there were women amongst us, one of whom was Margaret Fuller. We had also the silver-tongued

George William Curtis, Charles A. Dana and Horace Greeley and Brisbane. So you see, that though we were boys, and though we were dreamers, we were a pretty clever set of fellows after all. [Laughter.] Those dreams had been brought to us principally from France, and not from England. Mr. Brisbane, an enthusiastic and courageous, but not always a prudent man, had come to us with the speculations of Charles Fourier, and we found those speculations in sympathy with our own aspirations. I confess we were dreamers. Fourier was a dreamer, and Mr. Owen was, because they looked beyond the possibilities of that time; but Schiller has said a very profound and true thing when he advises us to reverence the dreams of our youth, because they come from our fresh souls, because they are disinterested and are glorious in their greatness, their freshness, their expansion. [Applause.] And now we are grown wise, and our dreams are actually finding a fulfillment in the excellent schemes with which Mr. Holyoake is connected."

FROM MILL TO PRAIRIE.

BY SARA BRASHAN.

IV.

MR. LAFAYETTE BURTON'S VISIT.

Thus we three discussed the various phases of Communism, theoretical and practical, as fully as our stock of information on the subject enabled us to do. We tried to picture to ourselves the realities of the new life proposed to us, and to estimate its advantages and disadvantages. I could see that father was very deeply interested in Mr. Burton's project, but he did not try to arrive at any decision as to what we would do. He contented himself with opening up the whole subject to mother and me, saying that we would undoubtedly get clearer ideas from Mr. Burton when we had the promised opportunity to talk with him. It was merely decided that father should reply to Mr. Burton, extending a cordial invitation to him to visit us in February as proposed, and assuring him that we should look forward to his coming with great interest. In this we were all heartily agreed. Mother declared that she should judge of the probable success of the scheme largely by her impressions of the man who was to take the leading part in it.

For more than two months after this memorable family conference, our lives rolled on in the old routine. Father and I worked steadily in the cotton-mill, mother kept house, and the boys went to school. But our life was not quite the same as before. Our thoughts were engrossed by the contemplated move, and we had earnest talks upon it nearly every day. Father sent to Boston and bought several books descriptive of existing Communities and of past attempts at Communism which had failed. The long winter evenings were mostly occupied in reading and discussing these works, until at length we began to feel ourselves tolerably well-informed.

Then February came and went. On the 17th Mr. Burton arrived, and staid with us four days. He was a tall, powerfully built man, apparently about forty-five years of age. His hair was tinged with gray, but he was as erect and supple as a young man of twenty. He had large, brown eyes and wore a full beard.

Mr. Burton reached our house in the evening, just before father and I had returned from the mill. Mother welcomed him and entertained him until we came. Then we all took tea together. Mr. Burton impressed me strangely. His personal presence was remarkable. One felt instinctively that he was a man of uncommon power. His manner was calm and composed, and his voice smooth and gentle; but a magnetic influence seemed to go out from him and fill the room. I am not speaking in a sentimental fashion, and the reader need not jump to the conclusion that I fell in love with him. My father, and the boys even, seemed to feel his peculiar personal presence as much as I did, and we often referred to it after Mr. Burton left us. Father even went so far as to propound a philosophical explanation of it, but I did not understand it well enough to try to record it.

Mr. Burton told us all the details of his plan, so far as they had been decided on. After he wrote us in November he had made an important change in the location selected. When he bought his tract of land in Colorado he had never seen it, but took it on the representation of friends on whom he placed reliance. It was a fertile valley between two mountain spurs, well sheltered, with plenty of water, but subject to occasional violent storms. After he bought it, rich mines were discovered in the adjacent mountains, and a mining town sprang up as if by magic. Population rushed in, and Mr. Burton received a good offer for his land from a company of stock-breeders. He sold to them, realizing a profit which he said would enable him to put up very comfortable dwellings for the new Community, almost at the start. He appeared to take this good fortune in a very quiet, matter-of-fact way, as if he expected to be lucky and had become accustomed to it.

After selling his Colorado land he bought a new place for his proposed Community in the eastern part of Nebraska. He had visited this place with one or two friends, and they thought it all that could be desired as a location. A railroad was building which would run across one corner of the tract, giving an outlet to civilization and the markets.

Mr. Burton did not try to work up our anticipations unduly. He explained, with the greatest candor, the necessity there would be for hard work and self-d nial. He said our comforts and luxuries would come later on if we found we could agree and work together harmoniously. Ten families, numbering some fifty persons in all, old and young, had pledged themselves to go to the new place in the spring, as early as the weather would permit, and make a beginning. All these Mr. Burton had seen, and he assured us they were good, honest, reliable people, every one.

After several long conversations with my father and mother on the subject of the new enterprise, and before he made any effort to ascertain their decision, Mr. Burton drew from them, in the most delicate and skillful manner, the story of their past lives. He was so frank, open, and straightforward himself in regard to his own affairs that one instinctively fell into the same habit when talking with him. I was surprised to see the ready way in which he possessed himself of our affairs, even while we were aware that he was scrutinizing us and weighing us carefully. Somehow his approbation seemed very desirable, and it was almost impossible not to try to please him. This was peculiarly noticeable in the case of my mother. I have told how suspicious she was of the new scheme, and how searching and deliberate was to be her judgment of Mr. Burton. Well, when she came to talk with him it was almost amusing to see the valor of her distrust ooze out. Instead of asking herself whether she liked him, she seemed to be fearful that he might not like her, and she strove like a thorough woman to produce a good impression. This disposition showed itself in a multitude of little things that made it plain to us who had lived with her. Not only were the best preserves drawn upon to an extent never before known in our experience, but both the boys were slicked up and kept slick every hour of those four days Mr. Burton was with us. They were never allowed to go really dirty or shabby, but on this occasion mother was quite particular with them. The result was that the boys felt they were on their good behavior, and it required no scolding to keep them quiet and respectful. This evidently gave Mr. Burton a high opinion of their training and care. I could see that he was pleased with them. Just after supper, on the second evening of his visit, he took little Fred on his knee and drew Arthur up beside him, while he told them stories of Western life which made their eyes sparkle with eager anticipations. Then he asked what were their ages, what they studied, etc., and drew them out so that they became quite familiar with him. I happened to notice my mother's face just then, and she had on an expression such as a general might wear who had just won a battle.

I did not forget, on my part, to ask the questions which I had written down in our family conference in November. In respect to leadership Mr. Burton said he hoped they would be able to get along without any very formal government, trusting to the maintenance of a spirit of unity and forbearance, all round. When I asked him whether the women would be required to have their hair cut short in the neck like the Shaker women, he laughed a little and remarked that three young women out of five of about my age, in the ten families he had visited, had asked him that identical question; "wherefore," he added, "it would seem unwise to begin our scheme of social reform by any such curtailing of female adornment." His words were a little sarcastic, but his manner was so good-natured that I laughed with him as I thought of those three other girls who had thought my thought and asked the same question. I foresaw some congenial society at the new Community, in case we went there.

(*To be Continued.*)

Some idea of the work put upon the pension bureau by the late Pension Arrear Act, may be inferred from the fact that the department has not yet been able to make out a complete alphabetical record of all the applicants. There are more than 170 solid pages of entries under the name of Smith alone. From July 1, 1879, until October 31, 1879, there were filed 250,715 original claims of all kinds, and during the same period 180,807 claims were adjusted, showing that the office ran behind nearly 70,000. The total number of arrearages' claims alone filed up to the 31st of last month was 70,507, and the number adjusted was 61,291, leaving less than 10,000 arrearages' claims now on file to be settled. "The appalling feature of the whole business is that under the present law the whole mass of claims, accruing at the rate of 500 a month, must be adjusted without an opportunity being offered for the Government, through its agents, to come into personal contact with the applicant, and examine into the justice and validity of his application." "Exposure proves," says the Washington letter of the *Tribune*, "that nearly one-half the claims presented are either unmeritorious or actually fraudulent."

COMMUNITY CONTRACTS.

VI.

The court, after observing that the statute 43 Elizabeth of charitable uses is in force in the State of Kentucky, as is the case in all the States where the common law prevails, said: "This relieves us from an investigation of the question whether, according to the principles of the common law, there is here a defect or want of *cestui que trusts* [beneficiaries] to take the use according to the apparent intent of the covenant of Association; or whether the uses themselves are of too indefinite and uncertain a character to be enforced, independent of that statute. For, according to a construction of two hundred years, neither of those circumstances will invalidate the trust, provided it be a charitable use. * * * The principal, if not the only question for our determination is, therefore, whether this be a charitable use, such as a court of chancery would support and enforce under the 43 Elizabeth. For if it be, it will conclusively show that the court ought not to assist any one in breaking up and dividing out the charitable fund; and if it be not, it will go far to sustain the argument which insists upon a right of partition among the founders of the fund, from the want of capacity anywhere to enforce the trust, according to the intention of its creators. The idea of this being a charitable use is met at the threshold by the statement, that this trust was created for the individual benefit of the members of the Society, who themselves created it, and by the assumption of the broad proposition that that can never be a charitable use which a man creates for his own benefit.

"It cannot be denied that, on becoming members, each secured to himself a maintenance during life, and so far secured or reserved a personal benefit. But it does not necessarily follow that it is not, therefore, a charitable use. It cannot be an objection to the designation of funds or property for charitable purposes that the founder secures to himself, with the rest of the Community, a right of partaking the benefits of the charity. If the general objects be charitable, his participation in them, on the same footing with others, cannot render them less so. The granting of property absolutely to the Society, with a reservation of the right to participate in the benefits of the whole property of the Society during membership, may or may not be beneficial to the donor, according to the amount donated and the ability of the donor otherwise to provide for himself. If it be conceded that property given by a stranger to the use of the Society would be a charitable use, it will be impossible to make a sufficient distinction between such a gift and that from a person, or number of persons, who give their property at the time of becoming members. If the Society be really charitable in its ends and objects, it cannot be any the less so because its founders or the most of them are its members also. The donation is not to each other, in the nature of a Community of goods among individuals, but to the Society. They do not hold as individuals, but as members of the Society. Their proprietorship of the usufruct continues so long only as they continue members. When they cease to be members they cease to be proprietors.

"If a masonic lodge be supposed to be a charity, it will furnish the means for a fit illustration of the subject. Suppose some of the members of a lodge, the expenses of which are defrayed at the joint cost of all the members, were, by joint contribution, to appropriate a fund, or to purchase property in the names of trustees, in trust for the use of the lodge and the defraying its expenses forever. Or supposing the individuals composing the congregation of any particular church, in order to save themselves and those who shall succeed them, the expense of an annual contribution for the support of the pastor and repairing the church, unite in creating a permanent fund or in purchasing property in the names of trustees, to be held in trust for the perpetual use and benefit of the church in defraying those expenses. In both of these cases the trust would be for the easement of those who created it, and by so much they would reap individual benefit from it. Yet it would not be contended that the fund so created, or the property so bought, was not devoted to a charitable use. The

amount of interest thus reserved for the individual benefit of the donors cannot constitute any difference in the principle which must be a test whether it be a charity or not. * * * * *

"It is again objected that *this* is no provision for the poor, the maimed, or the decrepit. True, it is not in an exclusive degree. But persons of that class may become members, and derive the full benefit of the Institution. There is nothing in its ordinances to exclude them. They require nothing, so far as we can ascertain, but the proper religious faith; * * * * and so long as piety is recognized by common assent and by the legislature as a valuable constituent in the character of our citizens, the general law must foster and encourage what tends to promote it. In legal estimation, it must be viewed as what is not only estimable in itself, but as an appurtenance to the characters of individual citizens, of great value to society for its tendency to promote the general weal of the whole community. By the common assent of men in all times, it seems to be agreed that societies or communities of individuals, having its cultivation for their principal object, are necessary or at least proper auxiliaries to its support and propagation. In a country like ours, where it is one of the fundamental canons of political law that there should be no established religion, and that government shall not actively participate in the support or dissemination of religion of any sort, all such societies—pious institutions of all sorts—must depend upon the eleemosynary contributions of individuals. This would seem to require that the law should esteem such contributions as in a peculiar degree charitable."

The court then cites several cases, among others that of *Beaty et al*, v. *Kurtz et al*, 2 Peters, U. S. Supreme Court Rep., p., 566, where a lot of ground in the original plan of an addition to Georgetown, Md., had been marked "for the Lutheran Church," and for a number of years had been used by the German Lutherans of the place. This was treated as a dedication of the lot to pious uses and religious purposes, and though the German Lutherans were not incorporated, and there were no trustees to hold the property, yet it was declared to be such an appointment to charitable uses as would always have been upheld and enforced by a court of chancery, in England, under the statute of 43 Elizabeth.

Then the court proceeds: "These authorities establish, beyond cavil, that a pious use is considered and treated by the law as a charitable use, both in this country and in England. As the general, undeniable objects of the Shaker Association are pious, according to the tenets of their particular religious faith, the funds that have been devoted to the purposes of the Society, must be held to be an appropriation of them to charitable uses. * * * *

"It is also objected to the validity of this trust, that it is a covenant in restraint of the freedom of religious faith; that the members of the Society are constrained to a continuance in this particular faith for fear of a forfeiture of their interest in the joint property. But this idea proceeds upon a total misconstruction of the terms of the trust. The trust neither secures nor confers any interest in the property of the Society upon its members as natural persons. They partake of its benefits solely by virtue of membership. The donating of property to the Society is one thing; the becoming a member is another. Property may be donated without the donor becoming a member, and membership may be acquired without a donation of property. It may be that continuance in the faith is necessary to a continuance of membership; but the change of faith divests no individual interest in the property of the Society, for the members hold no interest in the property in their individual, natural capacity to be divested.

"But even if the terms of trust did carry an individual interest in the property, determinable on a change of faith, we do not well perceive how that could be made out a trust in restraint of the freedom of religious belief. While it is optional with the *cestui que trust* [beneficiary] to accept the benefit of the trust or not, it cannot be said that he is restrained of this freedom, because upon a change of faith the estate or interest expires by the very terms of its limitation in the instrument creating it. No such exception could be taken to the validity of the trust in the perfectly analogous case of a conveyance from A to B, in trust for C, so long as C remains a member of a particular religious congregation, and upon his ceasing to be a member, then in trust for the benefit of the remainder of the congregation. Such a trust or covenant requires the performance of nothing from him, upon his change of faith, or ceasing to be a member of the congregation; it is the mere expiration of an estate according to the terms of its limitation."

And the court held, on the various grounds stated, that the complainants had no right to the partition which they claimed, and their bill was dismissed.

J. W. T.

THE LAND QUESTION IN ENGLAND.

Views of George Jacob Holyoake, the British Reformer—"England Worse off than Ireland"—"Room for the English Farmer in America"—Progress of the Colony Aid Movement.

[Frank Leslie's Illustrated Newspaper.]

"Since the Norman conquest, never did England see such a state of things as to-day. Think of two hundred farms lying vacant in the rich, thrifty county of Norfolk, as fat as her world-renowned turkeys! Think of forty farms lying vacant on the estate of the Prince of Wales at Sandringham! Think of the tenants of Tatton Sykes, hitherto the most popular landlord in the 'tight little island,' threatening to step out of their holdings if he doesn't reduce their rents; and the movement has only begun, sir."

This from Mr. George Jacob Holyoake, the noted British Reformer, to the writer, in a cozy sitting-room in the Hoffman House. Mr. Holyoake is a fresh, bright, earnest, elderly gentleman, with features of a benevolence that would fairly entitle him to be taken into partnership with the Cheeryble Brothers, of glorious memory.

"I had better tell you who I am," exclaimed Mr. Holyoake, "and what I have come to this country to do. I am a member of the Central Coöperative Guild in England, appointed for the purpose of regulating the organization of a thousand societies in that country, and that I took an active part in promoting the coöperative scheme in London, which concerns itself not merely with the principle of coöperation as at present applied and understood, but with coöperative colonization. And now we come to the point!" rubbing his hands gleefully. "We venture to think that coöperative colonization is a need both for England and America—because in England, at the present moment, we have hundreds of farmers who cannot afford to live in England, and hundreds of laborers depending in turn upon the farmers; and you, in this country, have many millions of acres which are altogether uncultivated; and, therefore, it is evident that there is plenty of room for the English farmer to come here, and, depend upon it, you will be all the richer for the outcome of his steady and honest work.

"The movement which is now being promoted by the Coöperative Guild will do much in the direction of regulating the tide of English emigration to this country. To-day hundreds of men are dissatisfied with their conditions, and have resolved to start life again over here. They will cross the Atlantic, stop in a seaboard town, and there they will remain. They will fail to get work, and will become an incubus to the taxpayer or the benevolent, and a nuisance to the general community. The Guild wishes to remedy this in the interest of the men themselves, and it proposes to be thoroughly informed as to the localities where men are required, or where communities can be established, and to regulate the emigration accordingly. A representative of the society will see that the emigrants are well cared for on the voyage, and another will meet them at this port and take them to the region of their future homes. I do believe," exclaimed Mr. Holyoake, with intense earnestness, "that one cause of the non-success of emigration is, that when it is attempted by single families or by a very few persons, they dread the dreariness, the isolation, and suffer from the blindness and ignorance, that must always attend their friendlessness in a foreign land; and there is no reason whatever why there might not be an application of coöperative principles to emigration whereby numbers could be gathered together, and many families might be associated."

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"Are the eyes of the distressed English farmers turned to this country?"

"Why, of course they are. The country is abundant, the climate charming, and the only question to be settled is that of location, and this will be very speedily disposed of through the operations of the 'Colony Aid Association,' an association formed here in the City of New York for the purpose of colonizing certain districts of this country. The Coöperative Guild in London are now engaged in discussing this question of colonization."

"Will you please state definitely what are the objects of this Colony Aid Association?"

"Certainly. We propose to purchase land and lay it out as a colony. We will create and establish in each colony coöperative stores, maintain schools and public libraries, the expenses to be assessed on every share, and when each colonist's share is paid up he will be the possessor of his land."

"Then each colonist will purchase, or will be advanced, a share in the colony on terms to be agreed upon?"

"Precisely; and when I return to England immediate steps will be taken to complete the organization of the Colony Aid Association, and the bonds put upon the market."

"How do you propose to raise the original stock to purchase the land?"

"By bonds, just as in the case of a railway. Thirty thousand dollars have been already subscribed in New York alone. Some of the colonists will pay up at once, as the English farmer, as a rule, has money; and for the people who have no money, we propose to erect temporary houses and furnish them with provisions until their crops come up, when they will commence to repay us."

"Is the association or company to be run as a speculation?"

"We are colonists, and will work neither for charity nor for profit. We do not propose to be sentimental, either; the colony is to pay its expenses—that's all."

"Will the bonds bear interest?"

"Yes; a moderate interest. There is nothing Utopian in this. There are enough of financial Samaritans in the world who will aid us in doing this by reflecting, 'We don't mind risking so much in the experiment, and we don't want profits—we want to get our own back, while at the same time aiding in a good work.'"

"Is this Colony Aid Association organized solely in the interest of the distressed or discontented English farmers?"

"Oh, dear, no. We hope to help the poor Irish farmers, and the branches of our Coöperative Guild at Cork, Tipperary, Kilmallock, and Limerick are to be used for the dual purpose of coöperation and colonization. We propose to offer facilities for colonization to all peoples, and expect numerous applications from your American cities."

"Have you in any way decided on location yet?"

"Not yet; but our colonies will all be located near some center of civilization. All the States will be bidding for us, and hence immense facilities will be afforded us."

"Will you have to go to Parliament for permission or power?"

"No; if we had we should be beaten, so strong is the territorial influence in the Commons as well as the Lords. We can incorporate under existing acts."

"In what way does the present condition of England compare with that of Ireland?"

"At present England is worse off than Ireland. Ireland has a free church and compensation to tenants. In England we have neither. Our farmers are rapidly verging towards a revolutionary state of mind, and the only means of allaying the existing and rapidly increasing upheaval is a repeal of the laws of primogeniture and entail."

"Do you consider the present condition of things a crisis in the history of feudalism?"

"I consider that feudalism has received its deathblow."

"Scarcely! Surely the territorial proprietors will return to protection; that is, they will impose a duty on the importation of corn, and thus save the farmers from being wiped out and their own institutions."

"Yes," replied Mr. Holyoake, with a light laugh. "I will exemplify what protection will amount to. It means this, that it will double the price of the poor man's loaf in order to increase his comforts. This we shall never see."

* * * * * * *

Mr. Holyoake recorded the "owre true tale" of the Rochdale coöperative movement, the struggles of the promoters, the difficulties which they encountered, and the gradual development of the youthful sapling that was so soon to become like a giant of the forest.

"Let me say a few words on the subject of coöperation, and in a general way tell the readers of *Frank Leslie's Illustrated Newspaper* what we have done and what we are doing," said Mr. Holyoake. "We began by establishing stores and selling at market prices. We didn't undersell the shopkeeper; we were not guilty of underselling our neighbors, but treating others according to the golden rule, and we never sold except on the highest market rates. Then we said we would go on the principle of paying our way and have no debts, and neither give credit nor expect it. If a man offered us credit we treated his offer with respect, but if he tried to force it upon us we bade him good-by. Our ambition was to owe no man anything. We gave fair weight and honest measure in our stores, and if we knew of anything to the prejudice of our goods we bound ourselves to declare it to the purchaser. We did more—we said that we would sell pure food, and in order to be enabled to do this we had to train buyers and even to buy them, for to be able to buy food with judgment is a gift of nature. Such experts have a priceless faculty. Our buyers go into Scotland, Ireland, Holland—all over Europe. They come to this country; we have one in this city; we have them in various parts of America; and we have two vessels constantly coming to this country and carrying away the produce we purchase. We have spent a heap of money in experimenting upon the opening of the mouth of the river at New Orleans, so that we can strike the produce of the Mississippi, and by that road convey it to England, and we are prepared to expend millions on it if we see success as a background to our efforts. We commenced in a small, miserable den—our object was to supply means for our-

selves only, but that the state of things in which the man hiring himself for labor should be done away with, and he should become his own employer. To-day, we come into the markets of the world with twenty-five millions of ready money, and take no credit and want none. I would say a great deal more to you," added Mr. Holyoake, "but your space is limited and so is my time. You see what coöperation has already done; and, depend upon it, the principle of coöperation as extended to colonization is bound to prove an immediate and an abiding success."

As I was about to take my leave, "One word more," said Mr. Holyoake, "on the moral effects of coöperation. You may preach and you may pray, but you will not have a moral people while you have a starving people. We have done this: we have supplied ordinary wants in a substantial way, and have increased the earnings of the people by putting into their hands a money-making scheme. And we have given these people more than money, my dear sir, we have given them character. We have made them more honest, and we have made them open their eyes to the fact that the best policy is to pay."

"What are your estimated profits?"

"We make ten per cent. profit upon every pound sterling expended by the members of the store. * * * * * A man by this system actually acquires the art of saving, and there are instances of men coming into our society who have begun on the expenditure of three pence. The best of the system is—and I made them laugh at the Cooper Institute the other night when I stated that—the larger a man's family the more he saves, because he spends more in the store."

"Do the savings of some accumulate to any considerable amount?"

"Yes; we have frequently to tell a man to take his savings out on account of their having grown so large. At the Rochdale store, for instance, we advised the members, as we could not afford to pay more than five per cent. for the money, to take it out and invest it in something paying a higher rate of interest."

"What do political economists say?"

"They may say what they like of the scheme, but they have nothing to offer that is in any way equal to it. Your political economist says that if a man buys for tenpence that for which he ought to pay a shilling, he can save the two-pence himself. He can, my dear sir, but he doesn't! By the innovation we brought out, *we* save the money, and he needn't exert himself in the least, in fact, he is getting rich while he takes his forty winks."

"John Bright is one of the approvers of this coöperative movement?"

"Yes; he resides in Rochdale, the little town where our store is, and he saw it grow under his own eyes. In the House of Commons he has bestowed upon it the noblest eulogy. That little Rochdale store has grown to such an extent that we get $260,000 a year profit from it, and of this a-half per cent. is devoted to education. We have a library which the hall of the Cooper Union would not hold, and the printing of our catalogue of books cost us not long ago no less than $3,000. Now we are growing every year, and we would have extended our operations to America, but you are too opulent to need any help of the kind."

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 27, 1879.

THE MARCH OF THE BIBLE.

Let us look at the Bible in the character simply of a *historical fact.* Dismiss for the time the question of its authority or inspiration, and inquire only what its actual career has been—what is the truth about its influence—how far is it a potent element in human affairs. Those who have no faith in the Bible as the *word* of God must at least acknowledge that it is one of the *works* of God, *i. e.*, a permitted and providential fact; and a little reflection will convince them that it is of all facts, perhaps, the most stupendous and influential in the history of the world. A few simple statements will show how great a fact this matter of Bible influence has proved itself to be.

In the first place, this book has had entire priority over all others in connection with printing and the press. Probably it was the first book that ever was printed with types—the first in England and Germany, and wherever the art of printing originally spread. Nowadays the same fact is true of all heathen nations and tongues—their first book is the Bible. The Bible and the Press were married from the first discovery of types, and hand in hand they have traversed nearly the entire habitable globe, and in almost every nation the Bible has preceded all other printed books.

Then the Bible stands foremost of all other books in point of circulation, immensely so. Much is said about the extraordinary circulation of Mrs. Stowe's book, "Uncle Tom's Cabin;" it has been translated into many languages, and the extent of its publication, they say, has reached more than a million of copies. But how does this compare with the circulation of the Bible? The Bible has been translated into more than a hundred different tongues and dialects, or nearly all the known languages of the human race; and to show its unparalleled circulation, it need only be stated that the British Bible Society alone has issued more than eight millions of copies annually. The expression is sometimes used concerning such leading authors as Shakespeare and Milton, that their works rank "next to the Bible," as though there were some comparative nearness between the two in point of influence and universality. But the facts above, representing the Bible's circulation, show that there is no ground of comparison—that the Bible stands ALONE as the world's book. And this is the case as a matter of fact, quite independent of any question as to its authority and inspiration. To mark the contrast still more strongly, take the case of a cotemporary work—Homer's *Iliad*—one of the most celebrated literary productions of antiquity. There is a bare sprinkling of men, here and there among the civilized nations, who know something of this book; but to the great mass, it is a mere matter of hearsay, and scarcely that—very few having ever read it or seen it. On the other hand, the number of persons is comparatively small in the civilized world who have not a general understanding of the Bible.

Passing in review the great fact of the unparalleled circulation of the Bible, leads us to inqure how it has *affected* the world.

In the first place, it has worked itself thoroughly into connection with the fine arts—sculpture, painting, music and poetry. Root up the Bible and you would heave the very foundations of all these arts—the things that people love so well, and which address the strongest passions in human nature. A great part of the material of sculpture, painting and poetry is taken from the Bible.

The Bible, again, has leavened to a great extent the literature of the civilized part of the world. As an index, just consider that those who hate the Bible, and would be glad to see it put down, are nevertheless induced by its inimitable quality to spice their books and writings constantly with scraps from it; and the Bible quotations they introduce form the most interesting part of their productions. It is difficult to read even a political speech without finding scriptural allusions and quotations. Whoever wishes to bring out what he supposes to be a bright idea in the best way is quite sure to clothe or adorn it with some Bible figure. Shakespeare has been noted as a magazine of illustration and apt remark; but in popular use there are a hundred Bible expressions employed for one of Shakespeare.

Thus a single glimpse at the matter is enough to convince any one that Bible influence is a tremendous fact. And the more it is looked at the greater it will seem, and the more foolish it will appear for any one to neglect this fact who desires to understand the secret of the world's history. No other book has vast palaces devoted to its sole publication. No other book has gained that whole-hearted loyalty of mankind which insures it a gratuitous circulation. That the Bible stands on this ground is a fact of great significance concerning its power.

In estimating the value and power of the Bible, it is further to be considered, that the progress of discovery does not outgrow the Bible or lessen its influence. It has kept pace with the whole tide of improvement. Indeed, it was the Bible that started the "revival of letters," as it is called; the Bible has furnished the stimulus for the present great expansion of the human mind in all departments of knowledge and investigation. The wise philosophers, therefore, who now attempt to reject the Bible, have turned against that which gave birth to the very liberty of mind they glory in. So, too, the Bible gave impulse to the whole anti-slavery and reform movement in this country; and for the reformers now to turn against the Bible is really to revile their own origin.

Our adherence to the Bible, for which we are sometimes reproved by philosophical speculators, rests on other grounds than those we have considered, relating to its power and popularity; we believe it to be a special text-book of the Spirit of Truth; so that it *deserves* all the success it is seen to have. But for those who regard this as assumption and fanaticism we have in reserve the appeal to facts. Despise the book as you may, just look at the fact of its power! Whatever opinions men may form of the character of the Bible, it is right at least to demand their attention to its providential mission, and their respect for the fact that it has got an ineradicable hold on human nature—substantial possession of the world.

THE PRACTICABLE IN SOCIALISM.

Socialism has been defined as including all forms of combination favoring improved social conditions. Assuming the correctness of this definition, it follows that the term Socialism properly covers schemes that are under existing conditions both practicable and impracticable. Of course, those that are impracticable at one time or stage of civilization may become practicable at another; but at any given time it is always profitable to inquire, What is practicable? What can be safely undertaken? What has been demonstrated by facts to be feasible of accomplishment? As also, What risks and uncertainties are involved in schemes whose practicability has not been fully demonstrated? We shall not attempt to answer fully these questions; but will briefly state a few points that occur to mind.

1. Colonization, the moving of people in companies, large and small, from densely populated districts and countries into more sparsely settled districts and countries, has been in progress from the days of Adam, and has been the chief means of the settlement of new lands. This can scarcely be called Socialism, but colonization is generally accompanied by features that are more or less Socialistic in character.

2. Coöperative Colonization—*i. e.*, colonization which aims to secure in some measure the advantages of Coöperation in the purchase of land, in education, in the exclusion of intemperance, and in other ways—has been proved to be entirely practicable. Of this form of colonization we have good illustrations in Anaheim, Greeley and Vineland, in our own country.

3. The union of distinct classes of workmen for special objects has been successfully carried on for centuries; trades-unions are by no means modern institutions; they flourished greatly in some parts of Europe in the Middle Ages.

4. Coöperation in trade has attained to wonderful success in Europe, especially in England, and in the latter country has worked out recognized methods and regulations that make it as stable as any other system of trade. In the United States it needs, and is certain to secure, a fuller development than it has yet had; but for this we may have to wait for an abatement of the mania for speculation. People will take hold of Coöperative trading only when they are satisfied with small profits and honest dealing.

5. Coöperation in production has also been proved practicable in Europe and in this country; but has been less fully tested, and with less marked success, than Cooperative distribution; chiefly perhaps because the former requires more capital than the latter. Manufacturing, to be carried on profitably and safely, must not be dependent on immediate sales, and hence common workingmen, who combine for production with little capital, often find themselves unable to compete with the capitalist manufacturers. It may also be noted that Coöperative production is a more complicated affair than Coöperative distribution or trade, and so less easily managed by common people. Still, that it is practicable is abundantly proved.

6. Joint-stockism is only Coöperation in trade or production on a limited scale of partnership, generally of the middle and more educated classes, and is illustrated in all our private and public corporations.

7. Coöperative production in connection with a Unitary or Associated Home is a kind of Coöperation that is attracting no little attention at the present day; but we judge that the experiments thus far have not fully demonstrated its practicability. We do not now recall any example of notable success. Individual ownership and close association are apparently incompatible; but it may be too soon to say that the problem of uniting them cannot be solved.

8. Graded Association, or the Coöperation of Capital and Labor, has been tested on a magnificent scale by M. Godin, at Guise in France, and apparently with great success.

9. An inferior form of Coöperation of Capital and Labor, such as exists at South Manchester, Conn., is entirely practicable. In this form Capital exercises the controlling voice in everything, but does it so beneficently that Labor feels that it is well rewarded. Capital builds houses which are rented on easy conditions; erects stores where goods are sold at the mimimum profit; builds schools and churches and places of amusement, and constructs roads, parks and fountains which Labor enjoys free of expense; and, still better, cares for the sick and aged. This is only incipient Socialism, but it is a kind in which every Capitalist manufacturer can engage.

10. The Mulhausen plan of Coöperation is also entirely practicable, in which the workers enjoy a certain

percentage of profit, which percentage increases with the years of service. Thus, supposing it is agreed that the workers in any establishment shall receive in addition to their wages ten per cent. of the net profits of their labor, the division might be arranged in this way: "Those who have worked from 1 to 5 years might have 3 per cent. of the amount; those from 6 to 10 have 4; those from 11 to 15 have 5; those from 16 to 20 have 6; those from 21 to 25 have 7; those from 26 to 30 have 8; those from 31 to 35 have 9; those from 36 to 40 have 10. So that, for example, two workmen having the same wages, and one being three years in the house and the other thirty-two, if the share of the profits of the first would be fifty francs, the share of the second would be one hundred and fifty francs."

11. The elaborate schemes of such Social Architects as St. Simon and Fourier have not thus far been demonstrated to be practicable in the present stage of civilization; and until this is done those who attempt to embody them in Phalansteries and Associations should understand the uncertainties and risks of their experiments.

12. The various forms of Communism, or that state of Society which has undivided interests for its basis, have been tested in different places and times and under different conditions, with varying results. All that we think can be fairly said at the present time is, that experiments thus far show that it is more difficult to attain success in Communism than in any form of Coöperation, but that it is possible with selected material and a strong religious bond; and that it promises greater advantages than any other form of society.

In our presentation we have made no reference to political Socialism; we have simply considered some of the principal ways in which individuals may move out of their present environments into new social conditions. Some of the methods of combination mentioned, it will be seen, promise success on terms that are within the reach of men possessing common foresight and prudence; others involve considerable risk; still others conditions not easily secured: it remains for every one to study the subject for himself, and become "fully persuaded in his own mind" what he can safely attempt before committing himself to any scheme.

COMMUNITY ITEMS.

ONEIDA.

—The ornithologists are transferring their collection from the Seminary to a larger room at the Arcade.

—We sent last week a car-load of live fowls to Wallingford. There were 1,600 turkeys, ducks and chickens, and it is expected that their individual identities will be obliterated in the festivities of Thanksgiving and the Christmas holidays.

—In these materialistic times it gives a pleasant flavor to life to have a little salt of this sort sprinkled in. Said an elder not long since: "Bear in mind that the contagious ether which emanates from Christ is a unit, containing the concentrated essence of all his goodnesses, like the perfume which is made by distilling 'a thousand flowers;' and no matter where it finds its way into our life, its tendency is to spread like inflammation from one faculty and passion and department to another, till it makes us altogether like itself. If it gets hold of us by our veneration, or even by our fears, it is sure to work its way into all our affections. If it begins in the soul it will finally leaven the body, and, *vice versa*, if it begins in the body it will work inward to the soul."

—Mr. C. A. Burt, our mineralogist, went last week to Middleville, a village about eight miles north of Herkimer, for the purpose of getting quartz crystals, which are found in the calciferous sand-rock there which overlies the Potsdam sandstone. He returned with a fine collection of these beautiful minerals which, to the unpracticed eye, are indistinguishable from diamonds. The common form in which these crystals occur is in hexagonal prisms, more or less irregular, terminating in hexagonal pyramids. Some are nearly perfect in shape, and are so uncontaminated with foreign intermixture that they look like fragments of the purest ice. By blasting below the frost-line, he procured several specimens containing bubbles, and by turning the crystal this way and that, the water can be plainly seen to move from one side to the other of the tiny translucent pocket which holds it. He also brought home pieces of the dingy rock to show how these bright minerals are fastened in the fissures and cavities. Mr. Burt has frequent calls for specimens of quartz crystals, and he is now prepared to make exchanges with his friends.

—A friendly seceder, in a letter to a correspondent here, moralizes as follows: "You say you think I could be happy in the Community now, were I to return. In regard to this matter of happiness I am reminded of the old negro conundrum, 'Why is a skeeter like a flea? Because when you put your finger on him he aint thar." It is so with happiness; we are ever in pursuit of it, but when we think we have got it and put out our hand to grasp it, it isn't there, and we begin to make up our minds with the poet that

> —'Man never is,
> But always to be blest.'

I think it is a fact that perfect happiness is not attainable in this world; but we should not let that discourage us, for we no doubt get as much as we deserve. If we want more, we must try to deserve it; and one of the best ways to deserve it is to do all we can to make others happy. If my life in the Community was not perfect happiness, you can be sure that my life outside is not perfect bliss. You speak of my working in the kitchen when I was at O. C. Why, if I did not have to work any harder in the world outside than I did in the Community kitchen, I should think that the millennium for the working people was just beginning to dawn."

—Sixteen marriages have taken place at the Oneida and Wallingford Communities since their change of social platform. Some of them have already been published, but the following list may be added:

Frederic A. Marks and Martha J. Hawley, Oct. 3, by Rev. J. B. Herrick.

Francis Wayland-Smith and Cornelia J. Worden, Oct. 4, by Rev. J. B. Herrick.

Edwin S. Burnham and Ida K. Kelly, Oct. 11, by Rev. J. B. Herrick.

George N. Miller and Annie E. Kelly, Oct. 14, by Rev. J. B. Herrick.

Franklin W. Tuttle and Flora J. Whiting, Oct. 19, by Rev. J. B. Herrick.

Theodore R. Noyes and Marion A. Burnham, Nov. 1, by Rev. J. B. Herrick.

James B. Herrick and Tirzah C. Miller, Nov. 6, by O. Ives Martin, Esq., of Wallingford, Conn.

Manly A. Aiken and Eliza E. Burt, Nov. 13, by Rev. J. B. Herrick.

Some of the members prefer marriage by contract as the laws of the State provide. Henry G. Allen and Portia M. Underhill were married according to this form in the Community Hall at the close of the evening meeting, Nov. 1.

AMONG THE SHAKERS.

II.

The peculiar features of Shakerism are pretty well known, and are usually dismissed as extravagant and unnatural, without much consideration. It cannot be denied that on the first presentation of its general features it strikes one as being a cold, unnatural system. But it is personal character which usually makes anything what it is; and though there are many objectionable things about Shakerism which are mainly traceable to ignorance, a calm and deep consideration would considerably modify the tone of public feeling toward it. In most of the stories which are published with Shakeresses for the heroines, the older Shakers are represented as cruel persecutors, who are continually trying to thwart the natural affections or love which the younger members show toward each other, or toward strangers who happen upon the scene. The writers do not understand that the sacrifice of close relationships which Shakerism demands comes from personal conviction, and that people do not usually join the Shakers who feel or think differently about these things. It seems about as hard for strangers to believe that the Shakers live up to their professions as it was in the early part of the temperance movement to believe that any one could live without drinking; and it is still believed in England that temperance advocates or teetotalers drink on the sly. The Shakers allow a certain amount of affection among the members. One of the men used to speak in our presence of a woman who was his "good sister," meaning that she was the one who took more special care of his clothing, etc; but they have very strict rules for preventing anything of this kind going beyond a definite point.

Upon our first introduction to them I noticed the cold, stiff manner in which the Elder shook hands with me. I found afterward it was against the rules for men and women to shake hands. They have also different doors for the sexes to enter their buildings, and the brothers and sisters do not sit nor stand upon the same side of a room, and are not allowed to pass each other on the stairs. But they talk to each other without any hesitation or embarrassment upon all social topics, and express their opinions very freely upon subjects which are rarely mentioned in common society. A stranger is surprised at their bluntness, but their straightforwardness overcomes all difficulty of getting at the real points of their faith.

The life of a Shaker is full of hard work and rigid discipline. Their founder was a woman of great physical strength and endurance, but very little education; and her standard seems to have been kept up among her followers, who are mostly people of robust health, and have not a very exalted opinion of "book education." They say they find that those who are specially fond of reading are often idle and unprofitable persons. Still, they have a number of well-educated, intelligent people among them, and the ability to write and speak well places these among the leaders.

They are, in general, pretty well informed upon all progressive movements, and are especially careful upon matters pertaining to the health, diet, etc., although they cling to old-fashioned methods in their farming and other employments. Whatever they do they do well. They used to have a large trade for various articles of manufacture, for their goods were known to be reliable; but their numbers having decreased, and a large proportion of the members who remain being old and infirm, not to mention the greater use of machinery among outsiders, a great part of their trade in garden-seeds, brooms, etc., has been taken away from them, and they are left largely dependent on farming, though some of their Societies derive a considerable income from outside investments.

They rise in summer at half-past four, and in winter about five, and go about their various duties until the bell calls them to breakfast at six or half-past six o'clock, when they attend to their personal appearance, and proceed to the dining-room, where they kneel down for a short time in silent prayer. They then in perfect silence help themselves to whatever they want from an abundantly supplied table, for the women take great pride in their cooking, and always have whatever is in season cooked in the best possible manner. Everything is clean and good and pure, and great care is taken to make everything both palatable and digestible. Whatever other sacrifices the Shakers make, good eating and drinking are not among them.

After the work of the day they usually have meetings in the evening; but from what I saw of them I thought them pretty dull. The members would enter a large room each carrying a chair, and would sit—the men on one side, and the women on the other—in two long rows, five or six feet apart. They would strike up a hymn or enter into general conversation; but it seemed difficult for them to find topics—at least, whilst we were there—possibly, partly on that account. It was very different in a room upstairs where the leaders held their meetings. We were sent for one evening by the Elder, who wished to speak with us, and were met at the door by a blaze of light and warmth; and as we entered we found a nice, warm, soft carpet and rugs upon the floor, a large handsome stove, large soft easy-chairs, with foot-cushions, tables covered with cloths, on which stood different kinds of fruit, a fine German student-lamp in the center, and everything which spoke of warmth and comfort. Perhaps it might have been different in the olden time; but it seemed as if, notwithstanding their preaching of the doctrine of perfect equality, it was hard to keep it up in practice. It may be said in extenuation, that all the members have private rooms which are pretty comfortably furnished; and that the leaders fare the same as the rest in food and other things, and like the humblest members are expected to labor with their hands.

Saturday afternoon they leave off work early and prepare for the Sabbath. Their public worship on Sunday begins at ten o'clock, and consists mostly of singing and marching round the room; singing the most lively tunes, and sometimes working themselves up to quite a pitch of excitement, when various members will give their testimony. They used formerly to dance, but the members are now mostly old, and they content themselves with marching. I am speaking, of course, of a single Society; it is different in some of the Societies where there are more young and middle-aged people. Indeed, we ourselves once had the good fortune to be permitted to see the Shakers in a private meeting at the head Society of New Lebanon, where there are a large number of members. The meetings are far more vigorous and lively there, and everything is done with the greatest precision. They would march round the room at a very lively pace; then, at a certain point in the tune, would face about and skip or jump a number

of times; then turn and proceed upon their march without the slightest pause. And to other tunes they had regular sets, and would go through their movements in the most graceful and picturesque manner possible, and with the greatest precision, and yet without any apparent leadership. I never saw any dancing that had a more pleasing effect.

(To be Continued.)

HEARING WITH THEIR TEETH.

EXPERIMENTS WITH THE AUDIPHONE ON A CLASS OF DEAF MUTES.
[New York Sun.]

The audiphone, a new instrument designed to enable the deaf to hear, was tested, yesterday, at 41 East Twenty-second street, in the presence of Dr. Peter Cooper, the Rev. Drs. Thomas Gallaudet and J. M. Stevenson, the Rev. Robert Collyer, Prof. Jenkins of the Institution for the Deaf and Dumb, Mr. Henry Bergh, and many others. Prof. Jenkins had with him a class of mutes.

Richard G. Rhodes of Chicago, the inventor, said that he had been deaf for a number of years, and that he discovered the principle of the audiphone by accident. One night, after making fruitless experiments, with the view of finding some way of hearing his watch tick, he listlessly touched the case of the time-piece to his teeth, and he was surprised to find that its ticking was distinctly audible to him. This discovery led to the invention of the audiphone.

The instrument has the shape and size of an ordinary stiff fan, and it may be used as such. It is made of a composition said to possess the property of gathering sounds and conveying the sensation to the auditory nerve through the medium of the teeth, the external ear having nothing to do with hearing in this manner. The material resembles gutta-percha. Small cords, running from the thin edges and converging at the handle, serve to bend the blade of the instrument to the proper curve for hearing to the best advantage under different conditions. When in use, the edge of the thin curved blade is touched to one of the upper teeth.

The mutes tested the audiphone. A young man who had been deaf from infancy heard words spoken in the tone of ordinary conversation. A little girl who was born deaf indicated by signs and looks of surprise that she heard the sound of voices; but having never before heard any sound, she did not know the meaning of the words. Instruments were placed in the hands of the entire class, and a lady sang, accompanied by an organ. At the sound of the first notes the faces of the mutes expressed great surprise, and when the voice of the singer rose and fell, and the harmony of the accompaniment blended with the voice, the pleasure of the mute listeners was manifested. Their faces lighted up, and their hands moved up and down as the pitch of the air rose and fell. Some of the mutes waved their hands in a peculiarly graceful movement to show that they could distinguish between the volume of the crescendo passages and that of the less loud portions.

The inventor claims that totally deaf persons may be made to hear ordinary conversation by the use of the audiphone, and that they may then be taught to speak.

MARK TWAIN ON BABIES.

The great humorist, Mark Twain, was present at the banquet given to Gen. Grant, in Chicago, on the 13th inst., by the Army of the Tennessee, and responded to the toast: "The babies; as they comfort us in our sorrows, let us not forget them in our festivities."

"I like that toast," he said. "We have not all had the good fortune to be ladies. We have not all been generals, or poets, or statesmen, but when the toast works down to the babies we stand on common ground, for we have all been babies. It is a shame that, for a thousand years, the world's banquets have utterly ignored the baby, as if he didn't amount to anything. If you will stop and think a minute—if you will go back fifty or a hundred years to your early married life and recontemplate your first baby—you will remember that he amounted to a good deal, and even something over. You soldiers all know that when that little fellow arrived at family headquarters you had to hand in your resignation. He took entire command. You became his lackey, his mere body-servant, and you had to stand around, too. He was not a commander who made allowances for time, distance, weather, or anything else. You had to execute his order whether it was possible or not. And there was only one form of machinery in his manual of tactics, and that was the double-quick. He treated you with every sort of insolence and disrespect, and the bravest of you didn't dare to say a word. You could face the death-storm of Donelson and Vicksburg, and give back blow for blow, but when he clawed your whiskers and pulled your hair, and twisted your nose, you had to take it. When the thunders of war were sounding in your ears, you set your face toward the batteries and advanced with steady tread; but when he turned on the terrors of his war-whoop, you advanced in the other direction, and mighty glad of the chance, too. When he called for soothing syrup, did you throw out any side remarks about certain services being unbecoming an officer and a gentleman? No. You got up and got it. When he ordered his pap-bottle and it was not warm, did you talk back? Not you. You went to work and warmed it. You even descended so far in your menial office as to take a suck at that warm, insipid stuff, just to see if it was right—three parts water and one of milk—a touch of sugar to modify the colic, and a drop of peppermint to kill those immortal hiccoughs. I can taste that stuff. And how many things you learned as you went along! Sentimental young folks still take stock in that beautiful old saying that when the baby smiles it is because the angels are whispering to him. Very pretty, but too thin—simply wind on the stomach, my friends. If the baby proposed to take a walk at his usual hour, 2 o'clock in the morning, didn't you rise up promptly and remark, with a mental addition which would not improve a Sunday-school book much, that that was the very thing you were about to propose yourself? Oh, you were under good discipline, and as you went faltering up and down the room in your undress uniform, you not only prattled undignified baby-talk, but even tuned up your martial voices and tried to sing, 'Rock-a-by baby in the tree-top,' for instance. What a spectacle for an Army of the Tennessee! And what an affliction for the neighbors, too, for it is not everybody within a mile around that likes military music at three in the morning. And when you had been keeping up this sort of thing two or three hours, and your little velvet-head intimated that nothing suited him like exercise and noise, what did you do? You simply went on till you dropped in the last ditch. * *

"Among the three or four million cradles now rocking in the land there are some which this nation would preserve for ages as sacred things, if we could only know which ones they are. In one of these cradles the unconscious Farragut of the future is at this moment teething; only think of it, and putting in a word of dead earnest, inarticulated, but perfectly justifiable profanity over it too. In another the future renowned astronomer is blinking at the shining milky way with but a liquid interest, poor little chap! and wondering what has become of that other one they call the wet-nurse. In another the future great historian is lying—and doubtless will continue to lie until his earthly mission is ended. In another, the future president is busying himself with no profounder problem of state than what the mischief has become of his hair so early, and in a mighty array of other cradles there are now some sixty thousand future office-seekers getting ready to furnish him occasion to grapple with that same old problem a second time. And in still one more cradle, somewhere under the flag, the future illustrious commander-in-chief of the American armies is so little burdened with his approaching grandeurs and responsibilities as to be giving his whole strategic mind at this moment to trying to find out some way to get his big toe into his mouth—an achievement which, meaning no disrespect, the illustrious guest of this evening turned his attention to some fifty-six years ago; and if the child is but a prophecy of the man, there are mighty few who will doubt that he succeeded."

ONE THING AND ANOTHER.

Courtney isn't going to row Hanlan, after all. Fact is, there is a great deal more thinkin' than doin' nowadays.

The Republican National Committee are now in need of a giant to take the place of the Hon. Zechariah Chandler, the late chairman.

The English Chancellor of the Exchequer is likely to have a deficit of $100,000,000 to explain to Parliament when he next presents his budget.

Mr. Seth Green announces that the shad has become domesticated in Lake Ontary, together with the 'swego bass and the muskelonges thar.

I don't suppose Elijah always lived in a villa with a French roof onto it. That ain't the permanent style of an inspired man and prophet any way.

Am still of the opinion that the good God is at work dispensing sunshine and overruling your backache and the cussedness of that feller over the way there.

What shall be done with Grant? It would be very easy to answer that question if he were an Englishman. They would make a juke of him and be done with it.

Death, debt and the debil seem to have considerable scope, but I guess you will all find a way to dodge 'em and get into some little Branford harbor or other with the oyster-boats.

The wind has got away from the east—now look out for a slight diminution in your total depravity. For a complete elaboration of this idea go to de wit Talmage, of Brooklyn.

The French cable has begun work. This is the sixth trans-Atlantic cable connecting the United States with Europe, and we are assured that it will not be brought under the old monopoly.

When folks suspected that W. H. Vanderbilt had either sold or was about to sell $24,000,000 of New York Central stock to the Wabash syndicate, it very naturally made something like a panic in Wall-street.

It is now understood that the Anglo-French Comptrollers-General have absolute power over the Egyptian finances. They rank as ministers, and are not removable except with the consent of their respective Governments.

A fleet of canal-boats towed on the Belgian cable-system was lately moved from Buffalo to Rochester, a distance of ninety-six miles, in thirty-nine hours—a saving of twenty-three hours on the average time of the melancholy mule.

The mint coined $68,312,000 last year. That sum with the $80,800,000 of coin brought into this country from abroad has made a more substantial inflation of the currency than any of your light-headed greenbackers ever thought of.

An immense equestrian statue of General George Henry Thomas has been unveiled in Washington. J. Q. A. Ward, artist. Speech-making and firing great guns. Ex-Senator Stanley Matthews spoke the praises of the hero; equable as Washington.

One of the mighty barbarians who wants to be Ameer of Afghanistan is Padshah Khan. He has more than a hundred sons and grandsons, but we are not told whether they are "surely" sons, or only sons in some patriarchal, Pickwickian sense.

Messrs. Harpers, of New York city, have begun an eight-page weekly called *Harper's Young People*. It has a family resemblance to the *Bazar* and *Weekly*, and is intended to crowd out some of the vile stuff that is now put on to the news' stands for our children.

The Supreme Court of Tennessee has decided that a white man and niggero may play cards together if they find it mutually pleasant and every way agreeable to themselves. The old statutes to the contrary have, according to the Judge, been repealed by the results of the war.

The delegates of the English tenant farmers sailed for Liverpool from Canada on Saturday, the 15th. A report of their visit to Canada will be published in the English newspapers. They thought many English farmers would go to Manitoba in preference to any other place in Canada.

Mr. Peter Cooper is making an addition to his famous Cooper Union for the purpose of introducing a polytechnic department to his system of free instruction. There are 2,000 young persons in the various departments of his Institute, and there will will soon be room for 3,000.

The negroes of North Carolina have had an Industrial Exhibition at Raleigh, and the white folks have to own that the blacks made a good thing of it. "As an enterprise," says the *Raleigh Observer*, "it shows that they are seeking their improvement and are earnest in their efforts to elevate the race."

A distinguished Englishman—a thinker among philosophers—has said he cannot see why a man should not thank God for his self-conceit as well as for any other gift of Providence. Yes, that is all right; but it is that other fellow's self-conceit that you can't be thankful for without a special effort.

The Porte has made another promise to go about those reforms in Asia Minor without unnecessary delay, and the British have promised to have that fleet shy off to some other place than the Dardanelles. Whether the suspected courtship between Turkey and Russia has been stopped or not rumor does not say.

The anti-rent agitation in Ireland grows more and more intense. The Government arrested two speakers and one editor on the 2d inst. at Gurteen, County Sligo, for incendiary speaking and writing. It is believed that these arrests were principally due to a notice, recently published, calling on the men of Mayo to meet to protest against the eviction of a farmer.

The number of Jews living scattered in different parts of the world amounted in 1870 to nearly 7,000,000 souls, according to the latest statistics. Of these, 5,000,000 live in Europe, 1,500,000 in America, 200,000 in Asia and over 80,000 in Africa. About one-half of the European Jews live in Russia. Norway has only twenty-five persons of the Hebrew nationality.

The French look upon the Austro-German alliance as a precaution taken against France, and they very naturally hate to have Lord Salisbury and all the rest of those rosy, side-whiskered fellows over there in England take to shouting over that alliance as a piece of good fortune for Great Britain. The Frenchman accordingly hunches up his right shoulder and sputters while he spoons away at his thin soups.

George Jacob Holyoake, the great coöperator, intimates that Ebenezer Elliott, the famous anti-corn-law rhymer, used to try to pester him with his amusing description of Communism:

"What is a Communist? One who hath yearnings
For equal division of unequal earnings.
Idler or bungler, or both, he is willing
To fork out his penny and take up your shilling."

Vice-President Huntington of the Central Pacific Railroad has sent in his check of $609,780.69 to the United States Auditor of Railroad Accounts. This settles the road's indebtedness to the Government on account of its 5 per cent. requirement on the net earnings of the road, and also discharges the road's obligations under the Thurman Sinking-Fund law for the six months following the 30th of June, 1878. The United States Government is still a bigger man than any railroad.

On the 18th inst. the Americans in Egypt had got thus far in bringing away another of Cleopatra's needles: "The obelisk has been cleared to the base, twenty feet below the present level of the soil, and it now stands on a block of granite weighing forty tons, which again rests on three wide

slabs. The monument will be lowered at the beginning of December, and launched in a case, which will be towed round to the arsenal wharf, where the whole will be thrust lengthwise into the hull of the steamer."

The noble Indian, vain as a woman, is gradually coming into the idea that there is something to be made by tilling the prairie sile. E. A. Hayt, Commissioner of Indian Affairs, tells us that his progress during the last eighteen months has been simply marvelous. During the last year the Indians, exclusive of the five civilized tribes of the Indian Territory, have cultivated 157,056 acres of land, raised 328,637 bushels of wheat, 643,286 bushels corn, 189,054 bushels oats and barley, 390,698 bushels vegetables, and cut 48,333 tons of hay. They also broke 27,131 acres of new land.

Mr. John Ruskin is a man of great talent, but possesses what, called by the mildest name, are extraordinary opinions. Writing lately to the editor of a local magazine he said: "Young men have no business with politics at all; and when the time is come to have opinions they will find all political parties resolve themselves at last into two—that which holds with Solomon that a rod is for the fool's back, and that which holds with the fool himself that a crown is for his head, a vote for his mouth and all the universe for his belly."

The United States laws making trade-marks patentable have been declared unconstitutional by the Supreme Court. There is no authority for them either in the power of Congress "to promote the progress of science and arts" by copyright and patent, nor in the power to regulate commerce with foreign nations and among the several States. The fact still remains that the common-law rights of parties in the trade-marks which they have adopted and established are unaffected by this late decision, and can be maintained in the State courts.

Mr. A. G. Menocal, who has been the chief engineer in two isthmean expeditions, and was a delegate for the United States to the recent Paris Congress, had a paper read lately before the American Society of engineers, on Plans for Interoceanic Canals. His conclusions are: "1. A canal on the ocean level cannot be made practicable or profitable. 2. A canal with locks is certainly practicable, and would, almost without doubt, be profitable to the commerce of America and of the world. 3. The Panama and Nicaraguan routes are the only ones to be thought of, and of these two the latter offers the best and the one most advantageous to the United States."

Louis J. Jennings, writing to the New York *World* from London, says: "It is no secret anywhere in Europe that the Czar and his advisers take very much to heart the blow which Russian prestige has received in the East, and that they are anxious to find some means of neutralizing its effect. Hitherto Russia has steadily progressed from point to point, and marched from victory to victory, but if the native tribes with which she has to contend once come to the conclusion that she is not invulnerable and is no match for England, the whole policy of the Czar and his predecessors will have to be reversed, and the results of so many years' patient and persistent efforts will be forfeited."

The international copyright war has suddenly taken a new turn. Heretofore our American publishers, who are supposed to be the natural enemies of the author, have been magnanimous enough to pay English writers a handsome royalty for advanced sheets, and these publishers have been courteous enough to respect our authors' rights thus acquired. But there has come a change. Less scrupulous publishers have found a way to publish exceedingly "cheap and nasty" reprints of foreign books without any regard for the interests of the writers. Therefore, almost by accident, it has suddenly become for the direct pecuniary interest of some of the largest publishing houses in the United States, that international copyright should be established with all possible speed.

The famous New York Seventh has lately had an armory erected for it costing $500,000. The opening exercises and fair held by the regiment have made events of no little interest. In his speech, George William Curtis said: "A regiment like the Seventh, and the other renowned regiments of this city, is not only in its degree the model of an admirable army, but it is a military normal school. It teaches the teachers. Six hundred and six members of this regiment received commissions as officers in the volunteer army; three arose to be major-generals, nineteen to be brigadiers, twenty-nine to be colonels, and forty-six lieutenant-colonels. This is the roll of honor of one regiment of the Natioual Guard, and of such is the New York militia. Ten times has this regiment been summoned to its saddest duty to battle in these streets. But when that summons comes, there is no fouler calumny than that which calls a mob of rioters the people."

In *Harper's* for December, Lizzie W. Champney tells this anecdote of Gurdon Saltonstall, an old-time governor and minister in Connecticut. It does not strike us as being wholly new; but it is still good: "Gurdon Saltonstall resigned his functions as a preacher for the office of Governor. A religious sect arose professing allegiance to Christ only, and acknowledging no authority in the civil law. Among other peculiarities of their creed was the right to contract marriage without the sanction of the civil authorities. A man named Gorton was their leader. He appeared before Gov. Saltonstall one day, as his excellency was peacefully smoking his long pipe, and announced that he was married to a woman whom he had brought with him, and that without the sanction of the law. The Governor serenely removed his pipe and asked, 'And thou art determined to have this woman to thy wife?' 'I am,' replied Gorton. 'And you, madam, have taken this man for your husband?' 'That I have, Sir,' was the prompt reply. 'Then,' exclaimed the Governor, 'by the authority and in accordance with the laws of the State of Connecticut, I pronounce you legally man and wife.' 'Gurdon, thou art a cunning creature,' replied the discomfited Gorton.'"

Richard Grant White continues his minute studies of England and the English, in the *Atlantic* for December. An Englishman can be the most insolent of created things, but on the whole the "English people impress you first of all by a sense of the genuineness of their actions and of their speech. Warm or cold they may be, gracious or ungracious, arrogant or considerate, but you feel that they are real. Englishmen adulterate their goods, but not their conduct. If an Englishman makes you welcome, you feel at home; and you know that, within reason, and often out of reason, he will look after your comfort,—that for your well-being while you are under his roof he considers himself responsible. And yet he does not thrust himself upon you, and you may do almost what you choose, and go almost whither you will. If he wants you to come to him, he will take more trouble to bring you than you will to go, and yet make no fuss about it any more than he does about the sun's rising, without which he would be in darkness. If he meets you and gives you two fingers, it means only two fingers; if his whole hand grasps yours, you have his hand, and you have it most warmly at your parting. His speech is like his action. His social word is his social bond; you may trust him for all that it promises, and commonly for more. If you do not understand him well, you may suppose at first that he is indifferent and careless, until something is done for you, or suggested to you, that shows you that his friend and his friend's welfare have been upon his mind."

The *North American Review* for December is specially noteworthy for the timeliness of every one of the papers which it contains. The number opens with the first installment of a study by James Anthony Froude, the historian, on "Romanism and the Irish Race in the United States." Mr. Froude views with alarm the development of the Papal system in this country, and foresees the necessity of radical changes in our National and State constitutions, if we would not have universal suffrage converted into an engine for the overthrow of Republican government in the interest of the Roman Catholic religion. The Hon. George S. Boutwell considers the causes which indispose young men of culture and ability to take an active part in the conduct of political affairs. An anonymous author contributes an essay on "The Religion of To-day." This writer, after surveying the intellectual attitude of our age toward the ancient dogmas of Christianity, and showing the progressive elimination of tenets heretofore reckoned among the essentials of religious belief, contends that this "downfall of doctrine" by no means does away entirely with religious faith. Prof. Bonamy Price raises the question, "Is Political Economy a Science?" He accepts as an adequate and accurate definition of Science "the filiation of causes through common observation to things beyond," and then declares that Political Economy is not a science, but only a body of systematic knowledge. Dr. George M. Beard compares the *physique* of Englishmen and Americans, and corrects many erroneous opinions on that subject which obtained currency on both sides of the Atlantic. Mr. Cuthbert Mills, in the first of a series of papers on "The Permanence of Political Forces," breaks ground for a very instructive philosophico-historical inquiry touching the political status of the United States. The book reviews are by Mr. John R. G. Hassard.

The *Review* is for sale by all booksellers and newsdealers.

Frank Leslie's

POPULAR MONTHLY.

The December number of this favorite magazine is already on our table, and as it closes the seventh volume, now is the time to subscribe for the coming year. The contents are exceedingly varied, highly interesting, and instructive. The leading article, "The Career of a Great Speculator," is a detailed and interesting account of Daniel Drew, who was at one time a power in Wall-Street; it is profusely illustrated. Nugent Robinson has an admirable article on "Mary Queen of Scots." "Silk Worms and Silk Culture" is replete with information, as is also, "A Glance at Copenhagen." There are several excellent stories by popular writers complete in this number, and poems of great merit. There is, besides, a large miscellany, embracing a great variety of subjects. The number is, in fact, brilliant with literary gems, and every department of literature is represented. The POPULAR MONTHLY has attained a very large circulation, and is eminently deserving of the favor it receives. Each number contains 128 quarto pages and about 100 engravings. The present one is embellished with a beautiful chromo frontispiece—"The First Meeting of Mary Stuart with David Rizzio." Single copies are only 25 cents; and the annual subscription $3; six months, $1.50; and four months, $1. Sent post free. Address,

FRANK LESLIE'S PUBLISHING HOUSE,
53, 55 and 57 Park Place, New York.

Advertisements.

ST. NICHOLAS,

Scribner's Illustrated Magazine

For Girls and Boys.

John Greenleaf Whittier writes of ST. NICHOLAS: "It is little to say of this magazine that it is the best child's periodical in the world." That it is calculated to delight the little folk every-where is indicated by the fact that it is to be issued in French by Delagrave of Paris, and that even the far-away little Moslems are now to have a volume made up of translations from ST. NICHOLAS into Arabic.

Beginning with the November number, this monthly magazine for children is printed on heavier paper with wider margins, and is so much enlarged that each number contains eighty or more pages, with stories, poems, illustrated articles of travel and description, pictures, rhymes, jingles, etc.; pages of large type for the very little ones, and a riddle-box for the amusement of the whole family. For the coming year the publishers announce many brilliant novelties, including

A New Serial By Miss Louisa M. Alcott,

entitled "Jack and Jill." It is written in this favorite author's best vein, and will begin in the Christmas (December) issue. There will be a series of Open-Air Papers, by various authors, devoted to descriptions of out-door life and incidents in many lands; and a new department, "The Treasure-Box of English Literature," in which will be given gems from standard authors.

A New Serial Story For Boys,

"AMONG THE LAKES," by the author of "Dab Kinzer," began in the November number.

Another splendid serial for boys has been secured for this volume,—"The Fairport Nine," a story of a base-ball club, by NOAH BROOKS.

THE WONDERFUL

Christmas Number

(Ready Dec. 1st) is the largest and most beautiful issue of any magazine for girls and boys ever published, containing over one hundred pages and ninety-five pictures.

Among other attractions, it will contain

Twelve Short Stories

by J. T. Trowbridge, Washington Cladden, J. W. De Forest, Maurice Thompson, Sarah Winter Kellogg, and others.

John Greenleaf Whittier

contributes a long poem, while LUCY LARCOM and MARY MAPES DODGE are also represented in verse. There is

A CHRISTMAS PLAY FOR FESTIVALS,

by EDWARD EGGLESTON; an illustrated art-paper on THORNVALDSEN, and an account, with twelve pictures, of the life and doings of New York Telegraph boys.

GUSTAVE DORE, KNAUS, MARY HALLOCK FOOTE, KELLY, DIELMAN, BENSELL, SHEPPARD, EYTINGE, JESSIE CURTIS and ADDIE LEDYARD are among the artists whose labor has helped to make beautiful this number of

"The World's Child-Magazine."

Buy it and see what St. Nicholas really is.

For sale by all book and newsdealers, or it will be sent post-paid by the publishers on receipt of price; 25 cents a number; $3.00 a year.

SCRIBNER & CO., New York.

SCRIBNER'S MONTHLY.

So great has been the demand for recent numbers of this magazine that the monthly circulation has increased more than 20,000 copies within the year, and the edition for November, 100,000, was exhausted within two weeks after issue. The English edition has recently doubled, and the magazine has everywhere taken its place as the most handsomely illustrated popular periodical published in the English language. Every number contains 160 pages of contributions from the best American authors, and from 50 to 100 wood engravings. The publishers call attention to the following

ANNOUNCEMENTS FOR 1880.

THE REIGN OF PETER THE GREAT, by EUGENE SCHUYLER, will begin in an early number, and will continue through two years. It will be a work of great historical significance and of rare graphic and dramatic interest. Bureaus of illustration have been established in Paris and St. Petersburg, specially for the execution of the pictorial part of this enterprise—an enterprise involving a greater outlay than any previously undertaken by a popular magazine.

THREE SERIALS IN SCRIBNER'S MONTHLY BY AMERICAN WRITERS.—THE GRANDISSIMES, a story of New Orleans Creole life, by George W. Cable, author of "Old Creole Days." "LOUISIANA," a new novelette of American Life, by Frances H. Burnett, author of "That Lass o' Lowrie's." CONFIDENCE, by Henry James, Jr., begun in the Midsummer Holiday (August) number.

CANADA PICTURESQUE.—A number of papers by Principal Grant, of McGill University, Kingston, and W. G. Beers and Charles Farnham, are in course of preparation for SCRIBNER'S, which will give thorough accounts of the historical, political, picturesque and other phases of the country.

PAPERS ON ART.—The growth of art has made it necessary for the modern magazine to devote considerable attention to this subject, and in this respect SCRIBNER'S MONTHLY will continue to occupy the leading place, both in the judicious selection and in the artistic execution of the subjects chosen.

POETS AND POETRY.—Edmund Clarence Stedman will contribute to SCRIBNER'S MONTHLY during the coming year critical essays on this subject, including the beginnings of the poetic art in this country, and its subsequent history. Richard Henry Stoddard will furnish studies of subjects connected with English poetry, the first paper being on "The English Sonnet"

SAUNTERINGS WITH DICKENS.—A number of unique papers to be contributed to SCRIBNER by Alfred Rimmer, Esq., of Chester, England. For the illustration of these, Mr. Charles A. Vanderhoof has been sent on a special trip to England.

PRACTICAL PAPERS ON HOME SUBJECTS.—This class will include a number of finely illustrated papers on "Small Fruits and their Culture," by Rev. E. P. Roe, of Cornwall, N. Y., one of the most successful of horticulturists. Papers on "Church and Home Architecture" will be contributed by Russell Sturgis, Esq.

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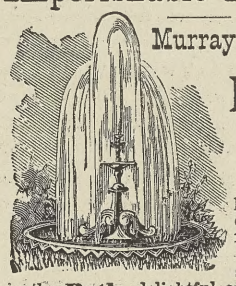

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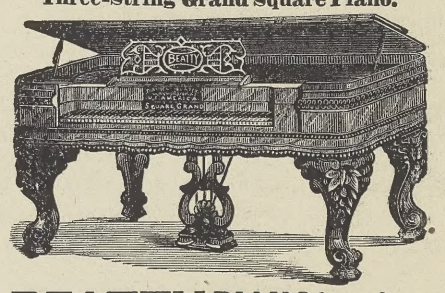

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8.00 A.M.	4.40 P.M.		Walton		11.40 A.M.	6.50 P.M.
9.05 A.M.	5.51 P.M.		Sidney		9 17 A.M.	2.42 P.M.
11.00 A.M.	6.50 P.M.	Arr.	Norwich	Dep.	8 45 A.M.	1.00 P.M.
7.00 A.M.	12.05 P.M.	Dep.	Norwich	Arr.	12.45 P.M.	8.00 P.M.
10.05 A.M.	2.49 P.M.		Community		10 05 A.M.	4 20 P.M.
10.20 A.M.	3.00 P.M.	Arr.	Oneida	Dep.	9 50 A.M.	4.05 P.M.
*7.10 A.M.	3.15 P.M.	Dep.	Oneida	Arr.	9 33 A.M.	*7 50 P.M.
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